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Reply to the REMARKS of WILLIAM HOWITT, Esq. on Lectures

AGAINST SPIRITUALISM,

By EDWARD WHITE, MINISTER OF ST. PAUL'S CHAPEL, KENTISH TOWN.

In a letter to the editor of 'The British Spiritual Telegraph.'

Sir,—I gladly avail myself of your permission to offer some reply to Mr Howitt's "Remarks" on my recent lectures. I shall endeavour, notwithstanding some needless provocation, to treat him with the consideration that is due to his fame, his age, and his evident sincerity.

It will be very desirable that every one who reads this letter, should previously re-read Mr. Howitt's *Strictures*.*

Mr. Howitt did not attend my first lecture—"On the existence, character and craft of the devil and his angels," which was the key to all that followed. I there attempted to show—that the doctrine of the existence of evil spirits operating on mankind from the air, (though not ascertainable by natural reason,)—clearly extends like a flaming arch through the whole firmament of Scripture, and is supported by all the evidence of Christianity; that the reasons for such a direful permission on the part of Almighty God probably go down to the utmost depths of the Divine Nature; and that nothing less than a full understanding of the history of creation through myriads of ages past, and an equally full understanding of the bearings of the past on the whole projected scheme of the divine government in the future, will enable any creature to comprehend the designs of Heaven in thus allowing amidst this earthly scene the malignant activity of Hell; but that meantime it is plainly revealed that our atmosphere is haunted by cruel and wicked Beings of mighty power and sleepless energy, whose aim it is, by exciting passion and misleading thought, to pervert and destroy mankind. I endeavoured to extract, from all the examples and statements of the Bible, the principles and methods of diabolic action; and to demonstrate,

[*It is perhaps necessary to add, for the information of any new reader, that the number containing Mr. Howitt's Remarks, is No. 4, Vol. iii. 1859. The cost being only a penny, will place the reader in a situation to take a fair and complete view of the controversy, which we do not expect to terminate at this point. Ed. B. S. T.]

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that while "lying," "man-killing," and the moral dethronement of God are the ultimate aims, these ends are pursued with consummate craft, and by stratagems which avail to deceive all but the "very elect." I showed that Evil Spirits seek nearly always to act from an ambush and to hide their own personality from mankind; that they are careful as much as possible to employ religious instincts in the ruin of the world, and a bright varnish of goodness to cover deadly delusions, half truths to facilitate the introduction of error and even many whole truths, if thereby one great and dangerous falsehood can obtain support. I brought forward evidence to show that they are studious not to carry the development of evil to extremes, but to unite the religiously false with the morally attractive, and the morally corrupt with the useful in politics, the beautiful in art, and the venerable in age. And lastly, I showed that the Scriptures teach us to attribute nine tenths of the "religions" of the world to the direct or the indirect inspiration of these powers of darkness; so that as Jannes in Egypt withstood Moses by his enchantments, and Simon Magus bewitched Samaria with sorceries, so St. Paul declared, that the approaching "Apostacy" would be the work of seducing spirits, and "the teaching of demons speaking lies in hypocrisy"; that it would be after the working of Satan, with all power and signs and lying wonders, and all deceivableness of unrighteousness in them that perish"; while the visions of the Apocalypse attributed the rise of Mohammedanism and the prosperity of "Babylon" to the action of the Angels of darkness, to "Abaddon, the destroyer," and to "the Dragon, the Devil and Satan." In that lecture I exhibited the Scripture proof of the busy activity of evil spirits among men, in the affairs both of the body and the soul, and drew the practical conclusion that in dealing with any professed revelation from Heaven, subsequent to the well-credited mission of Christ, there is abundant reason for caution, and indeed for suspicion, after the experience of centuries every one of which has witnessed in some part of the world the advent of new religions, or new modifications of the old. So far is it from being a sign of weakness or bigotry, (as Mr. Howitt appears to imagine) to be somewhat disposed to credit "the Devil" with any new "revelation"; the experience of history, and especially the history of christianism, is such as to lead the coolest and best instructed minds to be decidedly favorable to the solution of such "mysteries," since the revelation of christianity, by a reference to the powers of darkness; and *that* notwithstanding some most charming aspects of virtue and piety in the novel discoveries. On the level of the earth, and in human societies, we see cunning and hypocrisy and the personation of goodness carried on by men for the gratification of their interests and passions; and it is not difficult to believe that Mightier Spirits in the air accomplish their designs with still deeper cunning, with more awful hypocrisy, and with a more sustained personation of the character of spirits of heaven. We cannot too deeply or too often revolve that fact, that all the demons, at the advent of Christ, bore witness to his Messiahship, yet were evil spirits still, that the divining spirit in the Philippian damsel, bore the clearest testimony to the Apostleship of Paul, yet was cast out by him as evil; and we cannot too often revolve the statement, that hypocrisy on earth is not to be "wondered" at, since "Satan,"

(by which no doubt Paul intends the whole 'Power of the Enemy') "is transformed AS AN ANGEL OF LIGHT." To introduce one great destroying lie, or to procure a denial of some great and God-revealing truth, it is worth his while to become very devout and even seraphic in his inspirations; since none know better than he, that it is the poison of falsehood in any religious system, and not the better part, which eventually gives it its character and determines its influence. These are considerations which deserve, I think, more attention than they commonly receive from even the most thoughtful of the "Spiritualists." They seem to imagine that a little pious sentiment is proof complete of a celestial visitant; and men and women, who say they see through all the holy forms and pious pretences of the European priesthoods, to the false and hollow character which they conceal, yield themselves instantaneously to the first "dear Spirit" that moves their hand to write a text of scripture, or raps a table to the tune of *Adeste fideles*.

2. But I will proceed to deal in order with Mr. Howitt's "Remarks." He says that my great point was the view taken of the prohibition of the law of Moses (Deut. xviii. 7.—15.) against "consulting with familiar spirits and necromancy" or seeking to the dead; and my endeavour to prove that this law is in full force under the Christian dispensation. "It is quite clear that if he could have proved that, the fate of Spiritualism was settled for ever." Now what I "endeavoured to show" was that this prohibition is still in force, not as a "law of Moses," but as part of that more general law, the violation of which, rendered the *Canaanites* "an abomination to the Lord." Observe the reason given for denouncing death to such offenders, Deut. xviii. 12. "FOR ALL THAT DO THESE THESE THINGS ARE AN ABOMINATION TO THE LORD, AND BECAUSE OF THESE ABOMINATIONS THE LORD THY GOD DOETH DRIVE THEM OUT FROM BEFORE THEE." It is an "abomination" now, for the same reason that it was an "abomination" then. The Mosaic institution neither originated the law at its commencement, nor destroyed it at its close. Mr. Howitt offers no reply whatever to this argument. Moses distinctly declares, that "seeking to the dead," was not capitally penal as an offence that was *made a sin by his law*, but because *all*, of every nation, who were guilty of it, were an abomination to the Lord. It inevitably follows, that the law is still in force—unless Christianity distinctly repealed it: of which no evidence is given. The Sabbath was repealed, and Circumcision was repealed as a test of church membership, both of which were "of the fathers"—but the law against familiar spirits and necromancy, never. Mr. Howitt then says I kept out of view one point which would have greatly modified my case, namely "that the Jews enjoyed the ministry of angels, *who were Spirits*, so that the prohibition of Moses was reduced to this—that they were forbidden to communicate with evil spirits—which no Spiritualist would contest." Mr. Howitt here makes two mistakes. First, he introduces the question of angels' ministry, when the subject is quite different, the prohibition against dealing with the spirits of the *dead*. And secondly, he confounds "*seeking after the dead*" (the *doraisk al maithim*) with *receiving* a message through an angel, whom God manifestly sends. Mr. Howitt's argument is this, "God forbade *seeking* to the spirits of the *dead*. But angels are spirits whom God often sent. Therefore the prohibition was not against inter-

course with all spirits, but only with evil spirits." Either Mr. Howitt cannot reason, which is impossible, or will not reason, which is unlikely, or thinks neither your readers nor myself worth the expenditure of good argument, which may be the truth; but assuredly, no system of logic, either ancient or modern, comprises any rule which will tolerate such inconsequent writing as this. Surely the liberty to listen to an Angel *sent*, in no way "modifies" the strict command to abstain from seeking after intercourse with the departed. And very certainly it was not evil spirits only, whom they were forbidden to seek after and consult, for Saul sought after the spirit of the good Samuel—and yet *died for his necromancy*, as we read 1 Chron. x. 13. "So Saul died for his transgression, and also for asking counsel of one that had a familiar spirit, to inquire of it, and inquired not of the Lord: therefore he slew him." The law is delivered without any qualification of good or evil dead. It is "asking after the departed," which is denounced and forbidden. Mr. Howitt proceeds to say, that I "*signally failed in attempting to continue this prohibition to Christians,*" and "*could not produce a tittle of evidence.*" Only thus much.—1. That it was probable, even to a moral certainty, that if Christianity had repealed a law fenced about in former ages both for Jews and Gentiles (as we have just seen) with such tremendous sanctions, some notice would have been taken of its abolition. 2. That if the privilege were conceded under this economy of holding intercourse with "the spirits of just men made perfect," it is equally certain that the permission would be noted, with its methods, its limitations, and its aims. But no such permission appears. 3. That Christ plainly declared such returns of the good-departed *useless for the production of real repentance*, when written scripture had failed. "If they hear not Moses and the prophets, neither would they be persuaded though one came unto them from the dead;" and 4. That in the half-cited passage from the Epist. to Colossians, ch. iii. which Mr. Howitt seems afraid to quote fully, Paul condemns as "*fleshly*" the disposition to "intrude" into the world of spirits, even when it was for the purpose of worshipping or rendering homage to the angels; condemning then *a fortiori* this groping after the spirits of the dead. "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, *intruding into those things which he hath not seen, vainly puffed up by his fleshly mind*, and not holding the head." Mr. Howitt calls this, "not a tittle of evidence"; a description which I have known before to be given to an argument which a gentleman found it difficult to answer, and therefore finds it convenient to dismiss with silent contempt. Mr. Howitt next proceeds to *advance ample proofs for a positive sanction of holding communication with departed Spirits of the dead, by Christianity*. He says that the moment Christ died, he became "a Spirit of the dead." To His Spirit we are commanded to seek continually, and from it to receive all our Spiritual life." It is amply sufficient to reply to this marvellous perversion, that during the interval between Christ's death and resurrection, there was no communication carried on with him by men on the earth; it was then alone that he was a Spirit of the Dead. Since his Resurrection on "the third day according to the scriptures" (by no means a welcome doctrine to most Spiritualists, as may be seen in the

"Angel's Message,") Christ has been emphatically "the Living One." "I am he that liveth and was dead, and behold I am alive for evermore." "No, No," answers his disciple, Mr. Howitt, "O Lord, thou art but a spirit of the dead still!" Mr. Howitt evidently does not appreciate the importance Scripture attaches to the Resurrection—and it is shocking to see communion with the Risen Christ brought forward as an argument to set aside a plain divine prohibition against seeking after intercourse with the Spirits of those who have not yet risen from the dead. All real communion with Christ consists in "keeping his words."

Mr. Howitt continues, "That this communion with His Spirit was not to be confined solely to him, was immediately proved by *the Spirits of the dead rising at the crucifixion*, and going into the city, and shewing themselves to many." This is an example of Mr. Howitt's loose way of quoting and mis-quoting scripture. The words of Matthew are, "And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection and appeared unto many." They were not "spirits of the dead," but raised persons, who "came out of the tombs," *in the body*. God also *sent* them. This case, therefore, does not furnish even an example of voluntary intercourse with the spirits of the defunct, much less convey any intimations that the old law was repealed. Yet Mr. Howitt says, "this was a direct and incontrovertible demonstration that the law of Moses had lapsed so far as it regarded christians." The weaker the argument, the stronger the language of demonstration used by some writers.

Next, Mr. Howitt tells us that the Angel who revealed the Apocalypse to St. John, was a Spirit of the dead, because he said, "I am *thy* fellow-servant, and of *thy* brethren that have the testimony of Jesus." It is quite enough to say that Mr. Howitt's dictum is not sufficient to prove that the Angels, and "the Spirits of the Just," are identical. They are distinguished in the Epistle to the Hebrews, and in the vision of the throne of God in Rev. vi.; and they are clearly distinguished from the saved by Christ, who says that the saved shall be "*equal to them*." This was not a spirit of the dead, but an Angel, who declared that he was a fellow-servant of the Prophets. Of course, all good beings are "fellow-servants" under God, in all worlds.

This is literally the whole substance of Mr. Howitt's argument from the New Testament, yet he winds up with the following rather loud conclusion:—"Thus from the first to the last of the Christian dispensation, the spirits of the dead are great and divinely commissioned agents!" All I can say is, that some theological critics are very easily satisfied. How manifestly indicative of confusion of thought is it, throughout his Remarks, to identify "seeking after the spirits of the dead" with beholding an apparition *sent* from the departed; that again with the vision of a person *raised from the dead in the body*;—and both, with intercourse with angels specially commissioned and sent by the Lord of all. Mr. Howitt adds a comment on 1 John iv. 1,—3. "Believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." He says, "Had the law of Moses been in force certainly

John would have reminded them of it: but on the contrary, so far from forbidding this intercourse, he encouraged it, by telling them to prove the spirits, and assured them that every spirit which confessed that Christ was come in the flesh, came from God." John, however, is not speaking of the spirits of the dead, but of persons, "prophets" professing inspiration of God. These persons were often called "spirits," as when Paul speaks of those in whom the Spirit of God energized, "*the spirits of the prophets are subject to the prophets.*" And John requires us to try such pretensions to divine inspiration by the test of their faith in Christ. Mr. Howitt has elsewhere acknowledged however, that this must be taken with other explanations: since the damsel's familiar spirit in Acts xvi. confessed Christ, as did the demons in the gospels. "By their fruits ye shall know them." I do not deny nevertheless, that some persons might be acted upon for evil by evil spirits, and by the evil spirits of the dead—for such I am disposed to believe were many, if not all, of the demoniacal spirits exorcised by Christ and his apostles. But the fact that wicked souls, departed, thus acted upon the living, along with fallen angels, is surely no warrant for the infraction of the law, which forbade all voluntary intercourse with the departed. "Nature itself teaches" us by the shrinking of the soul at an approach from the unseen, that we are not to "break through to gaze." The next allegation of Mr. Howitt is, that Spiritualists now enjoy "the very same gifts," which were enjoyed by the Primitive Church, such as discerning spirits, using divers tongues, &c.—The gifts of the Primitive Christians are distinctly declared to have been "*gifts of the HOLY GHOST*," of "*one and the self same Spirit*" of God. There is no mention made of the action in the early church of spirits of the dead as being the direct cause of such endowments. It was the result of the immediate action of the Spirit of God. But if the narratives of table-moving &c. are to be believed, and it seems impossible to doubt them, we must also believe that the phenomena are produced by subordinate spirits, and this brings them under a very different category. They differ from the gifts of the primitive church in their cause. And assuredly they differ in their character, for it requires a surprising boldness to assert that this table-spinning and bell-ringing, and chatting on indifferent subjects, in foreign languages, (see Judge Edmond's narrative,) are gifts of the 'same' description with those by which the early Christians exercised authority over all the elements of nature, cured all diseases, raised the dead, revealed high mysteries of godliness, and sang the praises, and proclaimed the truth, of Christ our Saviour. Truly this is like affirming the identity in sound of the evening muffin bell and the great thunderer of Westminster, or the equality in glory between a firmament of farthing rushlights, and the everlasting constellations of the sky.

The Reviewer of my lectures then finds fault with the quotation of Paul's words to Timothy, as having no bearing upon modern Spiritualism. The "Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines and teachings of demons, speaking lies in hypocrisy—having the conscience seared with a hot iron." Mr. Howitt says, that "unfortunately for my intended application of the words, the words mark themselves their real application, and the date of it." The forbidding to

marry, and to abstain from meats" identify these seducing doctrines as those of the Romish church, and Paul's latter times are very old times to us, namely the 10th and 11th centuries." Now I adduced this passage *precisely in the sense which Mr. Howitt gives to it*; as applying properly to the Roman and Greek apostasies, but then I added a moral, which was this, and a very important one it is for Spiritualists—that we here learn what reason there is to be on our guard against delusions from the unseen, since in the case of these mediæval errors, Paul warned the whole church that the most dangerous doctrines would be taught thence, by spirits or "demons" *simulating great piety*, for that was the alleged motive of forbidding to marry, and to abstain from meats; whence follows the practical conclusion that in the same manner very "holy" and "pious" spirits, and "angels" might elsewhere introduce other lies, Satan being as a rule "transformed into an angel of light." Whether such communications from the invisible are to be received, may be learned from the Scriptures. The material, in this case, is to be judged by the moral. When the devil quoted scripture, and wrought marvels on Christ's person, Christ answered, "*It is written.*" "*It is written.*" "*It is written.*"

Mr. Howitt says he is "aware that the devil is very active," but that there is no more reason to charge Spiritualists with lying under his influence, than the Christian world at large." This is a poor defence, for Mr. Howitt himself has just told us that the Christian world at large is under that influence; since throughout the Roman Catholic world, celibacy is required from the priesthood, and throughout the Greek Church they "command to abstain from meats." And as for the Protestant world, he says that is "dead Christianity." "*Spiritualists generally possess the same faith.*" This is most incorrect. Let any man read carefully the works of Mr. Ballou, Professor Hare, Judge Edmonds, Dr. Dexter, Governor Talmadge, Mr. Partridge, the "Angels' Message," the new treatise on "Apparitions," Mrs. Crossland's book, and the papers of Mr. Howitt, and I confidently affirm that he could not find an agreement in any of the essentials of Christianity. The American Spiritualists are nearly all Unitarians. Some of the English are Trinitarians. But nearly all are Universalists. The salvation of all men is the only point on which they agree, and this contradicts Christianity. It is not true that Spiritualists generally have "a sincere and living belief in the divine and mediatorial efficacy of Christ." They generally have no belief in it at all. The "Atonement" is denounced by nearly the whole body of American believers, who number, it is said, "three millions." After this it is mere deception to affirm the general assent of Spiritualists to each other's faith, and to the faith of Christendom. If Mr. Howitt has read the most prominent American Spiritualist literature, he knows that I am speaking the truth. When therefore he talks about our committing "the unpardonable sin," because we attribute these strange phenomena and false doctrines to a diabolic source, it will be time enough to answer him when either Spiritualists support their doctrines by miracles like those of Christ, or at least, agree with Christian doctrine, and in some tolerable degree with each other.

"*This same Spiritualism has already, in ten years, convinced three millions of*

people in America alone." Convinced!—an ambiguous word. It may mean either convinced them of the genuineness of the phenomena, and of their divine origin, or only of the genuineness of the phenomena, leaving the way still clear for a very dark opinion as to their cause. I more than suspect that the three millions include all the Americans who believe like Mr. Beecher, that the "manifestations" are genuine, but that they are from "the gates of hell." But how is it that Mr. Howitt is so ready to avail himself of American numbers to support his faith, when he is so ready to denounce as unscriptural, the faith of those numbers? for, be it known, Mr. Howitt has expressed to me his dissatisfaction with the American Spiritualists' theology. It is not "some wild Americans" alone, who deny Christ's Deity and propitiation, but *it is the great body of American Spiritualists and all their leaders.* Ask the Rev. Mr. Ballou, himself a Socinian, minister. On Mr. Howitt's own shewing, since the doctrine is so bad, they must be false spirits who teach it. Or is it only the "resistance offered by the dark media," to the illuminating Spirits? If so, what becomes of the "divine inspiration," and the life that is to re-animate "dead Christianity?"

I must pass by for the present my Reviewers curious *omnium gatherum* of Spiritualists, collected from all nations and ages, in p. 69, of the *Telegraph*. I dare say it will produce the impression on many readers of this periodical of being an evidence of immense learning, especially as Mr. Howitt here begins to adopt a sort of twist-you round my thumb style of address to the Lecturer. But I have happily been at my books somewhat too long to be frightened by this style of composition, or by this strange procession of the Mighty Dead; all sworn on one jury to give evidence in favour of Modern Spiritualism as a divine revelation. Socrates, Xenophon, Zoroaster, Apollonius of Tyana, "a man living only 69 years after Christ," Vespasian, Porphyry (a rabid infidel) Tertullian, St. Catherine, Tauler, Luther, Paracelsus, Behmen, Madame Guion, George Fox, Swedenborg, Wesley, Oberlin,—*"all these bear testimony to the same invariable phenomena; all assert the same law of spiritual life,* all claim the same experiences as the gift of God in fulfillment of the promises of his Son to his Church." "Until men have made themselves master of these cycles of facts, we must deny their qualifications for judgment." *"They stand in the position of quacks and empirics, uttering their ignorance in the presence of the aggregate testimony of the great Psychologists of all nations and ages."* It is a pity the Witch of Endor was not included in the enumeration! Yes, these are two marvellous pages of Mr. Howitt's: but the wonder which they excite in me is not at the learning which they indicate, but at the extreme superficiality of acquaintance with the spiritual life of most of these writers indicated by the style of Mr. Howitt's defiant denunciations. When we remember that the object is to prove certain modern phenomena of spirit-rapping and spirit-writing to be the vehicle of a new revelation of living truth from *Christ in the heavens*, a new publication of the gospel, a new proclamation of Christ's "mediatorial work," a new protest against "Romish doctrines," a "revivification of the living God and the conscious Saviour in the soul," and this by "gifts of the very same" kind as those enjoyed in the early church, is there not something almost ludicrously absurd in fetching toge-

ther this multitude of pagans, and infidels, and magicians, and impostors, and middle age dreamers, and reformers, and Jansenists, and Quakers, who are required to bear testimony out of their own experiences, (as if material phenomena were of the slightest value, apart from moral agreement,) to the reality of visions and revelations of the Lord" given to Mr. Howitt's contemporaries, but given unfortunately in such a manner that one's last thoughts are something more than very grave doubts whether the whole "manifestation" does not proceed from the pit that is bottomless. Each one of these worthies requires a separate discussion; and I can promise Mr. Howitt to accompany him, if he likes, through all the writers he refers to, ancient and modern, in a way which shall effectually prevent him at all events, from setting me down as a "quack and an empiric." And we can turn to some *other* writers besides. Meantime if all this knowledge be necessary, what becomes of the *value* of the opinions or belief of the "three million" Americans? Assuredly most of these are very superficial persons, and if we must not disbelieve until our learning equals Mr. Howitt's, neither should faith be permitted in any revealing demon, until we have become encyclopedists. The Bible, I suspect, makes known a shorter road to the throne of God, and a clearer rule for judging of the presence of the enemy, than the philosophy which informs the good people of Keighley that George Fox and Porphyry "assert the same law of *spiritual life*," or that Vespasian, and Madame Guion "claim the same experiences of the gift of God to his church"! One thing I know, that holy George Fox would have repudiated the brotherhood which Mr. Howitt invents for him with a thundering rebuke to the man who seems not to know or feel the difference between the "visions of God", and the anti-christian fantastic inspirations of hell. Mr. Howitt seems to catch greedily at any traces of supernatural action in any age, be they never so ungodly in their genius, and to bind them all on his shoulders rejoicing in one sheaf to be gathered into his garner with triumphant songs: but his sheaf must be untied and sorted, for he has scarcely five stalks of wheat among the tares and darnel.

The remainder of Mr. Howitt's Remarks are devoted to the explanation of what he conceives to be the benefits of Spiritualism, and the true reason of my "assault upon it." I shall not follow him into the first of those subjects. If he or his friends required tables to rise into the air, or accordions to play without hands, in order to persuade them of the reality of the spiritual universe, it is impossible not to be sorry for the necessity, and glad of their present convictions. A yellow omnibus pulled up and down Tottenham Court Road without horses for a week, by unseen powers, and stopping for fares at the silent volition of passengers, would convince myriads more. May it be done! even by evil spirits, if thereby they can make men believe in God, who, wallowing "in the slime pits of materialism," believed in nothing but matter before. Or if Mr. Howitt and his friends, after the heart-moving manifestations of God in Nature and in the Revelations of Jesus Christ, still required these remarkable phenomena to render them "*humble*," "peaceful, patient, loving"—to "rescue them from the lusts of Mammon and the teazings of ambition", by all means let them enjoy the "manifestations" which lead to such benign results. But at present notwith-

standing Mr. Howitt's indiscriminate fling at the "empty formalism of the pulpit," I must say that these heavenly graces have not made much appearance among the ranks of the Spiritualists. "Humility" is scarcely a thing for a Christian to vaunt; and, as I understand that virtue, it consists partly in a spirit of submission to God as revealed in Christ, to his doctrines, no less than to his precepts, *a submission, the want of which is the principal characteristic of Spiritualism.* And it is *God's own spirit* that is needed for this.

Mr. Howitt professes to give a view of the "main arguments" of my lectures. He has contrived to take no notice of that which I am confident every one who heard them will admit to have been the chief—an argument founded on the total diversity existing between the *spiritual interior of Spiritualism* as represented even by the best class of its votaries, and the *spiritual interior of the New Testament.* The facts, the doctrines, on which they respectively delight to dwell, are wholly different, and how different their spirit! In the New Testament (where Mr. Howitt says "it is well for us that God has given us, through Christ, certain means of judging whether a thing be wholly from him")—in the New Testament, we find CHRIST in the foreground:—"Behold the Lamb of God"! is the key note of all the harmony. True religion is there represented as a certain relation to Christ. The propitiation of Christ, the Sacrifice of Christ, Christ the Saviour of the lost, Christ "made unto us justification" "Redemption through his blood even the forgiveness of sins," "Regeneration" by the Spirit of Christ, goodness springing from faith in Christ—the morality which consists in love to Christ, self sacrifice as the result of belief in Christ, deadness to the law, to sin, to the world; the Resurrection of the dead, Immortality founded on the resurrection of Christ "on the third day", and the "everlasting destruction" of the finally impenitent who have rejected the gospel,—"eternal damnation,"—these are the main facts and doctrines of the New Testament. They shine and flash over every page. And I confidently assert that such are not the topics on which these modern Spirits love to dwell. They talk a little 'gospel' now and then to deceive the simple; but none who knows Christ, as revealed in his apostles writings, can feel that the mediums are the commissioned agents of Him who is "the same yesterday to day and for ever." If the gospel of the mediums be the true one, then the Apostles were all mistaken; and I challenge Mr. Howitt to point me to half a dozen pages of Spiritualists' writing which reads spiritually like a continuation of the New Testament. George Fox's writings are worth them all in godliness.

This brings me to the last point which I shall notice, the supposed discovery of the reason of my attack upon Spiritualism—the internecine discrepancy which exists between its doctrine on futurity and that which I maintain to be the only true one. I beg to assure Mr. Howitt that he has taken somewhat too narrow a view of my motives. I think the Spiritualists "greatly err not knowing the scriptures" on this question; but I think them at least as much in error in several other equally dangerous directions. Spiritualism, then, always and everywhere teaches PROGRESSION, by which is intended *the ultimate salvation of all.* The spirits make known a succession of heavens—of which the lowest in

a sort of purgatorial hell. Thus hope is held out to all, to the worst, of finally reaching a blessed immortality. Now perhaps no thoughtful person will deny that in heaven there may, in its many mansions, be successive stages of happiness depending on advancing purity and intelligence—and that a process, involving we know not what of cleansing discipline may be required in order to perfect the spirits of the saved for divine communion in their heavenly abodes: but,—in the New Testament it is taught that all are not saved; that many are to be “damned”—are to be “destroyed”—to “perish,” to be “punished with everlasting destruction” from the presence of the Lord. This is so plain that it can scarcely be disputed by any man who has not resolved upon his theology before consulting the divine oracles. Now can these manifold expressions be reconciled with the Spiritualist doctrine of universal progression? Will Mr. Howitt pretend that ‘Destruction’ means progression? or that ‘perishing’ means commencing the ascent of that flight which leads up to the gates of Heaven? If he will, all I can say is, that he and Spiritualists will then defend anything. I have heard Mr. Howitt, when pressed, set aside the authority of the Apostle Paul as not infallible in doctrine. It is only one step further to set aside the authority of Christ. And this is the revivification of “dead Christianity”!

It is perfectly true, that, following in the footsteps, in ancient times, of Ireneus (the scholar of Polycarp, who was the disciple of St. John,) of Arnobius and many others; in modern times of Archbishop Whateley, John Locke, and Mr. Hudson, of Boston, and many besides, I have published several works, having for their object to shew that the Scripture doctrine on the Fall of Man, the Incarnation, Death and Resurrection of Christ, on Regeneration by the Spirit to eternal life, and on the punishment of destruction in the “second Death”, is all a living whole—founded on the fact that Man by the fall lost Immortality both of soul and body; and can recover it only by renewal of the Spirit and union with the Life-giver; so that all other men will not “live for ever”: all the unregenerate will in “torment” “perish” everlastingly. This is an awful view of the Scripture revelation which is extensively held among many of the most accomplished theologians of America and Europe; and has recently been maintained by Mr. Hudson, of Boston, in his work on *Debt and Grace*, with a learning, vigour and eloquence, which, at least, as far surpass those of Mr. Howitt, as his exceed my own. He must not therefore suppose that he can pooh-pooh this matter away quite so easily; but that which I wish to repeat is that whether it can be successfully established or not that the terms *death*, *perishing*, *destruction* are to be taken literally, it is quite impossible that they can signify *universal salvation*. Spiritualism then contradicts Christianity and cannot be from God. When God says, “*All the wicked will I destroy*,” this revelator from rapping spirits replies, “*O Lord our God, thou wilt not!*” All Mr. Howitt’s expressions therefore, on what he thinks more “consonant to our ideas of divine power, wisdom, love and long-suffering”, are really of no value. The question is not what Mr. Howitt thinks, but what GOD says. The very demons ‘believe and tremble.’

Mr. Howitt, to suit his own purpose, gives, I am sorry to say, a most false

and calumnious account of my belief respecting the number of the condemned and of the spirit in which I regard their doom. In reply to his cruel misrepresentations, which I shall not reproduce, it is sufficient to say that I believe that "in every nation, he that doeth truth and worketh righteousness, is accepted of God," has in fact been 'born of the spirit'—that it is by no means essential to salvation to have "heard the gospel," where it was impossible, else how were the patriarchs saved?—that the spirit of God works with a small amount of truth as with much, in order to salvation, although the type of goodness depends on the amount. If it pleases Mr. Howitt to represent me as "*contemplating with the most unruffled mind the wholesale annihilation of my fellow-creatures,*" as hating Spiritualism because it "*holds out a hope or chance of salvation to all!*"—I am not careful to answer him, and should be ashamed to retaliate such dishonourable blows—or rather scratches,—worthier of a spiteful ecclesiastic in one of the "dead churches," than of the genial manly hand that wrote the "*Haunts and Homes of the English Poets.*" In consideration of my duty, and of much pleasure derived from Mr. Howitt's many sunny pages elsewhere, I will forgive him this wrong; so wishing him and all your readers the comforting guidance of that ONE ENTHRONED MEDIATOR who "hath the keys of Hades and of Death," and who reveals Himself to his disciples at his own TABLE, in 'the breaking of bread,' if they shun the 'table of demons.'

I remain, Sir,

Your's respectfully and very faithfully,

EDWARD WHITE.

P. S. Mr. Howitt designates me, without any authority for so doing, "*Baptist Minister.*" I always decline the title, on the same ground that I should decline that of a "Lord's Supperist." I am a Catholic, a Protestant, an Independent, but one who has abandoned infant baptism.

PREDICTIONS.

I have been silent for some time, and I now write simply to narrate *how* the predictions were made known to me respecting the death of my wife in April last:—in Bible history, so far as my recollection carries me, the details of *how* the Seers or Prophets had the revelations given to them, is not narrated—doubtless such details were unnecessary among a people who believed in "Spirit" acting on the human mind, to convey information as to the future: and moreover, such details would have marred the impressive grandeur of the Predictions. In April last, I simply forwarded to the readers of the B. S. Telegraph a copy of the circular I sent to my relatives and friends.—To refresh your minds, the circular stated:—

Mrs. Jones left us last night, (Tuesday, the 13th April, 1858,) at half past Eleven o'clock.

"Perhaps it is in place to state, that one Sabbath-day, some nine months ago, the relatives and Medical attendant of Mrs. Jones thought she was dying; on that day it was foretold under spirit-influence that she would recover, but that the change would take place in April, 1858. About the middle of March, it

was foretold, that on the 7th of April she would be taken for death: it was so—and again, the actual day of her change was foretold five days before its occurrence.”

There were four predictions, and they were on this wise.—In July, 1857, perceiving Mrs. Jones near her end, and feeling cast down at the prospect of having the sole charge of eight children; while in bed, I prayed to God, earnestly, very earnestly, that she might be permitted to recover; while yet pleading, the influence came upon me, and gave the usual sign for Yes.—I was satisfied the prayer was answered. (“Call on me in the day of trouble and I will answer.”) In the afternoon, Mrs. Jones’ brother came to see her; and the scene was painful—he had no hope of her recovery, and wished me at once to write for her other brother to come—I then told him it was not necessary, as that morning I had, under spirit-influence, the promise of her recovery; while I was speaking, that happened to me, which happened to Caiphas, the High Priest; referred to by St. John 11th chap. when he prophesied that “One man should die for the people” and this *spoke he not of himself*, but being High Priest that year he prophesied. I said, *without any volition* of my own mind, “But the change will take place in April.” The third time was by a *voice*—it was about the middle of March, 1858. I heard a *voice* as if acting upon the nerves of the head, producing a muffled sound, as if a person were repeating from under a bell; yet clear and distinct—“the 7th, the 7th, the 7th,” for two or three hours, till I went and said to three inmates of my house “the struggle with Mrs. Jones will be on the seventh of April.” It then ceased—I repeated the same to three others, making six in all who were informed of the prediction. On the 7th, of April at half past ten o’clock in the forenoon, Mrs. Jones, while resting her head on the bosom of one of her sons, was seized; the struggle had come—the scene was awful—medical assistance was called in.—Ether and other stimulants were then administered to an enormous extent—physical nature rallied a little, but she was changed, the words and actions were no longer hers. On the 9th, while sitting at the bedside, in grief at the struggles of Spirit and body parting—I asked mentally “When will this cease?”—the answer came “in five days”—I could not believe it, and thought it must be five hours—but no, in agony, in agony, nature struggled till half past eleven on the evening of the 5th day—then all was still.

The foregoing statement shows four predictions given in four different ways, all bearing on the one event; and they were known to several members of the family at the time they were given.—I have drawn the veil of domestic life aside, that the reader may see the ground on which I stand, when I made the following deductions:—

- 1st. That unseen living intelligences act on human beings.
- 2nd. That unseen living beings, superior to us; know the future of the individual life of human beings.
- 3rd. That we have reason to believe the Bible statements as to the various methods Spirits in olden days manifested themselves to man, as these several methods are still in action at the present day.

PREDICTIONS are to me, one of the most effective methods of proving the truth, that God has unseen messengers, or angels employed in attending to the individual life of human beings—they furnish to the believer in the existence and power of Spirits, a weapon more keen than a Damascus blade, to use against those who labour in vain, and spend their strength in resisting the evidences of God working by means—sometimes physical, sometimes mental.

The stars sweep the heavens in their courses, and the earth has speeded its allotted bounds for thousands of years without varying their time or distance: so with man; look at the Egyptian Mummies three thousand years ago, the physical structure was the same as now: the hieroglyphics on the Ninevite palaces lately laid open to the public gaze, prove that the mental laws of man's being were the same then as now. That man has a right to expect Spirit-action on him, now as in olden days—that in very truth, "God is the same yesterday—to-day, and for ever."

Peckham.

JOHN JONES.

CAN A PITMAN'S WIFE SEE THE SPIRIT-WORLD?

The following incident is in a letter from Ryhope, near Sunderland:—

"A few weeks ago, a Pitman's wife, young and pretty, was in a rapid consumption. She had only been married about nine months. The young couple were devoted to each other and consequently they felt very much their so soon parting. A few days before her death, she awoke singing, and said she was trying to sing the same song as she had heard the angels so sweetly singing. She said "she had been in heaven and had seen the angels, and that she felt so happy, but that she could give no description of it, for she knew nothing to compare with it." A few days afterwards she was removed by a peaceful happy ending of her earthly toil.

ORIGEN ON THE SOUL.

"Our soul, which in its own nature is incorporeal and invisible, in whatever corporeal place it existeth, doth always stand in need of a body, suitable to the nature of that place respectively: which body it sometimes beareth, having put off that which before was necessary, but is now superfluous for the following state; and sometimes, again, putting on something to what before it had, now standing in need of some better clothing, to fit it for those more pure, ethereal and heavenly places"—ORIGEN.

"Great and learned men affirm angels to consist of a double substance; that is, of a spirit incorporeal, whereby they never cease from the contemplation of God, and a body whereby they are sometimes visible to men,"—JOHN OF THESALONICA.

Mrs. Wesley, the mother of John Wesley, said, "I am not one of those that will believe nothing supernatural, but am rather inclined to think there would be frequent intercourse between good spirits and us, did not our deep lapse into sensuality prevent it."

MEDIUMS AND SPIRIT CURES.

From C. Partridge's Spiritual Telegraph.

"DEAR EDITOR,

There are multitudes of media in this State whose development (judging by the wisdom expressed), is the work of angels, and all the gifts of which the apostle speaks in 1st Corinthians, 12, 8, 9, 10, are prevailing amongst us. My lady (Mrs. Hyde), is an unconscious, trance-speaking medium, and has been traveling and lecturing with me during the past year; and though we have met with every variety of minds, yet when her guardians speak, the multitudes listen with intense interest. Her public speeches are always delivered in English, which is her mother tongue, and the only language with which she is familiar. Yet for hours together, by the assistance of her guardians, she will interpret other languages, some of which, as spoken by different media, are said to be among the dead languages, and not now used by the inhabitants of this rudimental sphere. C. W. Hazeltine, R. B. Balcom, and eight others, whose names I need not now mention, speak with different tongues, and are healing mediums. Some of these heal by manipulations and the use of mild medicines, and some discard the use of medicine in every form. Among these is Enos Churchill, of this place, whose untiring efforts are creating a great stir among us. Disease of every description yields to the power given from his hands; and if it were not for making this article too long for your columns, I should like to speak of the setting of dislocated joints, removing of erisipelas, bronchitis, felons, spinal affections, &c. &c. In short, many patients try the skill of practising physicians until they can benefit them no longer, and then, when cured by Spirit power, in the simple process of the laying on of hands, they do not hesitate to declare that miracles are wrought amongst us. This is one of many healing mediums whose works I have witnessed with my own eyes. To this last idea a cavalier might say, that "I had operated in some way with the medium to produce these results;" but as a successful psychological practitioner, I affirm that in no instance have I been able to control a spiritual medium, and that I as much believe this to be the work of Spirits from the upper spheres, as I do the reality of my earthly existence. We challenge the wisdom of the wise of earth in the investigation of these phenomena, and ask them to account for them upon any other hypothesis.

Fraternally thine,

WALTER HYDE.

A PROSPECTUS.

The following is a prospectus of a new work which needs no other recommendation:—

"*ECCE HOMO*: A Treatise on the nature and personality of God, founded upon the gospels of Luke and John; spiritually communicated by the angelic dictator of 'An Angel's Message.' The writer of 'An Angel's Message' having just completed, by the same spiritual dictation, a second work under the above Title, hopes that the Subscribers to 'An Angel's Message' and their friends will now favor her by forwarding orders for the forthcoming volume,—in which are treated a great variety of important spiritual subjects, involving many revelations of sacred truth as it is in Christ Jesus, our Lord and Saviour."

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REV. T. L. HARRIS' VISIT TO ENGLAND.

"In the course of Mr. Harris' discourse to his congregation in the University at the head of Washington-square, last Sunday morning, he astonished his friends by the announcement to his people that he had developed into the third apostolic degree, which he said was the missionary degree, and in fulfilment of it, he should in a few weeks leave them, to teach the benighted people in Asia and England. The discourse was very touching, and created much sobbing among the more devoted and affectionate attendants on his administration. We shall publish a synopsis of the discourse next week." *From Chas. Partridge's Spiritual Telegraph.*

—o—
THE ANGEL'S CALL.

"Hark! they whisper! angels say,
Sister Spirit, come away."

Come to the land of peace!

Come where the tempest hath no longer sway.

The shadow passes from the soul away.

The sounds of weeping cease.

Fear hath no dwelling here!

Come to the mingling of repose and love,

Breathed by the silent spirit of the dove,

Through the celestial air!

Come to the bright and blest,

And crowned for ever!—'midst that shining band,

Gathered to Heaven's own wreath from every land,

Thy spirit shall find rest!

Thou hast been long alone!

Come to thy mother!—on the Sabbath shore,

The heart that rocked thy childhood, back once more,

Shall take its wearied one.

In silence wert thou left;

Come to thy mother!—on the Sabbath shore,

All the home voices, blent in one sweet strain,

Shall greet their long bereft.

Over thine orphan head

The storm has swept as o'er a willow bough;

Come to thy father; it is finished now—

Thy tears have all been shed.

In thy divine abode

Change finds no pathway—memory no dark trace,

And O! bright victory—death by love no place!

Some, Spirit, to thy God!

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